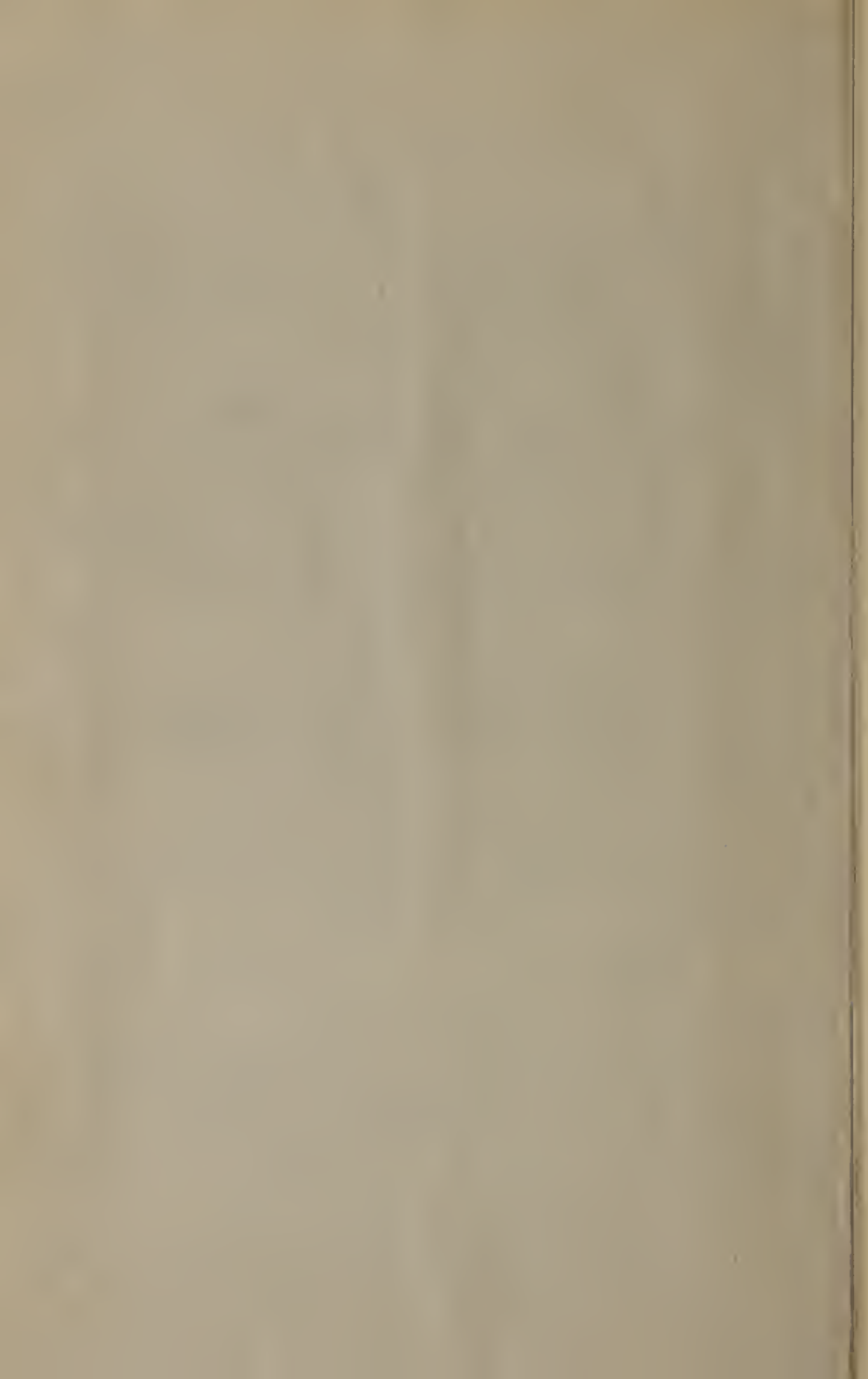


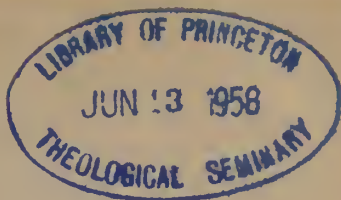
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THE



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SIXTY-THIRD, SIXTY-FOURTH, AND SIXTY-FIFTH VOLUMES

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The second edition of *Christianity, Islam and the Negro Race*, by Dr. E. W. Blyden, is now for sale at the office of the American Colonization Society, Washington, D. C. Price \$3.00.

THE AFRICAN REPOSITORY.

VOL. LXIV. WASHINGTON, D. C., OCTOBER, 1888. No. 4.

For The African Repository.

THE MEN FOR LIBERIA.

BY PROF. EDWARD W. BLYDEN.

The Mohammedans of Freetown and Aberdeen (a village near Freetown) have presented me with an address in Arabic and a small gift, in view, as they allege, of the services I have rendered to Islam. Their co-religionists at Boporo, a trading mart 75 miles east of Monrovia, wrote me some time ago a pressing invitation entreating me to visit them. I am thinking of making a tour soon throughout the Republic and may reach Boporo.

I very much regretted to have read in the *Christian Recorder*, March 15th, that article on Dr. Hodge's sermon. But I must withdraw that expression of regret. The article will do good. It will deter from coming to Africa the very class of people who ought not to come. The kind of people who ought to come and desire to come will never see that article; and if they see it they will not be in the least affected by it as they are looking at matters from an entirely different standpoint to that occupied by the writer.

"They see a hand he cannot see,
They hear a voice he cannot hear."

If the American Colonization Society heeds the advice of experienced Liberians and foreign visitors to Liberia as to the kind of emigrants to be sent out they will hardly ever come into the way of the editor of the *Recorder* or the people who hold his views. Notice the following. Hon. Hilary Teage, called the "Jefferson of Liberia," because he penned the Liberian Declaration of Independence, wrote in 1851:—

"We need help in the shape of an increased population. The country asks for it. There is room for all the sons and daughters of Africa. But Liberia is not yet prepared for them,—or, more to the point, they are not all prepared for Liberia.

You cannot give us too many *working* men—men of the *hoe*, the *plane*, the *axe*, etc., men who will content themselves to remain out of the Presidential chair at least one month after arrival. Men of such habits and moderate pretensions will be of some service; and you have plenty such in America; send them with open arms.”—(*African Repository*, July, 1851.)

Rev. John Seys, U. S. Agent for Recaptured Africans in Liberia and the founder of the settlement of Carysburg, wrote in 1857.—

“And now, in reference to the class of emigrants best suited to our new settlement in the interior. We want laborious, hardy, experienced agriculturists. Send such men as Douglas, Barret, Walker, Scott, Coleman and Mickey, who came from Albemarle County, Va., and such a man as Abel Garner, from Mobile, Alabama, and the settlement will flourish. *Men who can cultivate the soil* and are not ashamed to do it, are those *most needed* in Liberia, and particularly in the interior.”—(*African Repository* December, 1857.)

Hon. Z. B. Roberts, one of the Justices of the Supreme Court of Liberia, writes under date July 1835, as follows:—

“There is room here for Africa’s sons to enjoy with us this God given land. Emigrants are needed: those that will resolve in coming to labor for the elevation of themselves, their children and their race. Men whose bosoms swell with a deep love of liberty—*mechanics, farmers, miners and teachers* are greatly desired.”—(*African Repository*, April, 1886)

Hon. C. T. O. King, Mayor of Monrovia, wrote in 1885 as follows:—

“The wilderness is disappearing before the energy and thrift of the settlers. Continue to send men like Hill, Moore, Newton, Batese, Burgess and North—hardy, experienced and self-reliant *agriculturists and mechanics*. This is the class most needed here and the best suited to the country.”

It will be seen here that Liberians have never in the past or present asked for an indiscriminate immigration. There is no room at present for a class who throng the Atlantic cities. Such need not be uneasy at the efforts of the Colonization Society. They do not include them.

The *Recorder* is doing a good work. There are some persons who ought never to come to Africa, and but for this winnowing influence there might be an incursion of heterogeneous material that would extinguish all hopes of a Christian Negro nationality in this country. The idea of a Negro nationality is repugnant to some colored people. The late Dr. McCune Smith, the distinguished colored physician of New York, called it “a back door nationality.” The little Republic will rise—is rising above this contempt, and soon there may be a rush to her shores of the “gentlemen of color.” But the day has never been, I imagine, and never will come when true Negroes—men who are not ashamed to be so called or to write the word with a capital N—have

read or will read without a glowing rapture of sympathy and pride of the struggles and progress of Liberia, which opens to the race such a future of usefulness and honor. The time is not now and will never arrive when the phrase *Africa's regeneration* will cease to vibrate in the ears of all who are proud of the African blood in their veins, who have not lost that inborn love of Africa and that inbred faith in her future which characterize every true descendant of this ancient people.

For The African Repository.

THE TERM "NEGRO."

BY PROF. EDWARD W. BLYDEN.

The New York *Tribune* says: "Negro" means simply "black," like the Latin "niger" from which it is derived, and is no more entitled to a capital letter than any other common adjective. When Caucasians are called "whites" or American Indians "reds," those words are not spelled with capitals. But the words, "African," "Indian," etc., are derived directly from proper nouns, and therefore should begin with capitals.

The New York *Tribune* in making that statement wrote more from its prejudices than its scientific knowledge, "Negro" means more than black. There are ideas associated with the word which are not at all associated with the mere adjective black. It does not designate a complexion simply, but a race. It is a comprehensive definition taking in not only the color and hair but the *habitat* of millions of the human race. It is, perhaps, not as extensive in its scope as *Aryan*, but includes more than *Saxon*, *Briton* or *Celt*. It represents a definite scientific notion. It cannot be put on the same footing with the word "white," for white, while describing a color, is not an ethnological term. "Negro" is, and ethnology, if it were dropped from its terminology, would be at a loss to supply its place. It is surprising that an American should write on the subject as the *Tribune* has done, when, according to American usage—an unscientific usage I must confess—the term "Negro" includes every man who has African blood in his veins. (Shall I say *black* blood? for African blood, in this connection is not definite, because the people of Morocco, Algiers, Tunis and Egypt are Africans but they are not understood to be Negroes.) In the United States no matter how slight the tinge of Africa (equatorial or intertropical Africa) which darkens the face of a man he is called a Negro—that term extending "from snowy white to sooty."

The population of the United States in any way allied to Africa of all shades and colors have adopted the phrase as applicable to

themselves probably more from convenience than preference, because it better than any other expresses the solidarity of the proscribed but rising seven millions in that country. Some periodicals conducted by colored men, however, refuse a full recognition to the term and, with a literary slovenliness, write the word sometimes with a small capital and sometimes with a small n, but often avoid it altogether.

All European languages—and some African languages now-a-days—enrich themselves from time to time with new expressions in order to supply some new want. New combinations of human society give rise to new ideas which require the invention of new words or new applications of existing words. This has occurred in America where, whatever may have been the original idea intended to be expressed by the Latin *niger* or the Spanish *Negro*, the word now supplies the want of a term for a class of people—a peculiar population—with certain relations to the majority of the community in which they live. It is more than *niger* or *negro*. It is a proper noun—the name not of a black man simply, but of a man whose introduction to America—anomalous as it was—has had a profound influence in modifying and shaping the history of that country. It cannot be substituted by *colored* for it has in the United States a certain definite historical and political significance, which that adjective has not.

One of the most prominent and most scholarly of the colored editors of the United States, in a lecture some years ago, exclaimed, "We are not Negroes; we are *colored* people." But his terse manifesto met no response. The phrase was not adopted by those in whose behalf it was uttered. It is rather vague and at the same time rather comprehensive, including as it does Indians, Hindoos, Japanese, Sandwich Islanders, and shutting out Africa from view. After all, very few colored men in America—and the number of these few is rapidly diminishing—however strong their prejudices or however light their complexion, are willing altogether to surrender their connection with and claims upon Africa: there is a racial tenacity, however remote the connection or however limited or undefined the sympathies; hence the great difficulty experienced in the African M. E. Church by those who would drop the word "African" from that most significant and patriotic title. Allen would, I fancy, turn over in his grave if he thought that his name, and that not an inherited but an imposed name, would be substituted in the title of the Church he founded for the name of his fatherland.

It is not a fact, as the *Tribune* states, that when the American Indians are described by their color, the word is not spelled with a capital. We never see "red men of the forest" but "Red Men of the forest." From what proper noun is "Mongolian" derived?

It is only within the present century that men have taken the liberty to write the word "Negro" with a small *n*. All African travelers and writers on Africa in the last century and the three centuries preceding spelled the word with a capital. The earlier editors of Mungo Park's travels all use a capital *N*. The small *n* was introduced when it was found necessary to adopt every expedient to degrade the objects of the philanthropic defence of Wilberforce, Clarkson, Brougham and Buxton against the spoilers and plunderers of the race.

If the New York *Tribune* would consult its imagination and even its dictionary more, and a certain conventional contempt for the Negro less, it would see that for purposes of accuracy, if not of courtesy, the word which is the genuine appellation of a race is as much entitled to a capital letter as the words, Mandingo, Foulah, Congo, which describe only tribes belonging to that race. The genuine cannot be entitled to less honor than the specific. Webster's definition of Negro is—"A black man, *especially* one of a race of black or very dark persons who inhabit the greater part of Africa."

From the Church at Home and Abroad.

AMERICA AND AFRICA'S EVANGELIZATION.

In a letter dated May 19, 1888, Dr. E. W. Blyden writes:

I am very glad to notice in the April number of *The Church at Home and Abroad* another reference to the relation of the American Negro to the work of Africa's evangelization.

It is of great importance that this question should be kept before the Presbyterian Church in the United States. That Church has invested largely of educational and religious influence in the Republic of Liberia. From January, 1833, when its first missionary, Rev. J. B. Pinney, of the Presbytery of Philadelphia, was sent out, to December, 1887, when it commissioned its last missionary, Rev. Mr. Perry, it has continued its solicitude—more than paternal care—over the Liberian mission. This mission, one of the oldest in connection with the Board, was begun by the Western Foreign Missionary Society, under the Synod of Pittsburgh, six years before the General Assembly's Board took up the mission work, and eight years before the Board was fairly organized in the city of New York, as has been recently explained in a striking article by Dr. Lowrie.

The work of the Presbyterian Church in Liberia has been attended with peculiar trials, and has passed through discouraging vicissitudes; but its influence upon the Liberian national life has been inspiring, elevating and permanently beneficial.

You have given the right advice to the American church—"Let us prevent the muezzin by the church bell." The American church is the only Christian church in the world that has the means of superseding the one by the other.

God has established Liberia to furnish for the African work protection racial adaptation and political and ecclesiastical independence. When we say to the Mohammedan Negro, come in with us, we have a home to offer him where he can assist to frame and administer the laws in accordance with the genius and necessities of the people. We give him a nationality and a flag. The pagan Negro also recognizes the racial affinity and the national advantages. He gladly gives his children to the Liberians to be trained, and the rising generation of colonists and Aborigines grow up together and easily blend. The cry of the muezzin is being prevented by the sound of the church bell; and if the American church will be willing to work with and through the Negro, the church bells, scattered over hill and dale, mountain and plain, will soon not only "prevent the muezzin," but throughout the vast regions of Nigritia "ring out the old, ring in the new." Mohammed prohibited the use both of the trumpet and the church bell as means of calling the faithful to prayer, and the only people who can introduce the bell as a guide to the masses of interior Africa are the Negroes of the United States.

I am persuaded that when the Negroes from the United States begin to press into the interior of Africa with their new civilization, their improved methods of industry, their towns, their farms, their schools, their churches, their temperance regulations, their superior social organization, they will introduce a new spirit into the pagan and Mohammedan tribes. All the Semitic and Arabic elements will be eliminated, and Mohammed as the prophet of a tribe will retire before the Prophet of humanity, the Prophet of the universe.

OUTLOOK FOR THE NEW REPUBLIC.

Mr. Albert B. King, Principal of the Alexander High School, Liberia, and Delegate from the Presbytery of West Africa to the late General Assembly at Philadelphia, thus addressed the *Traveller* of Boston while in that city:

Africa has been compared to Noah's ark, which contained but few men but many beasts. Africa, again, has been and is still called "The Dark Continent," not only on account of being the natural home of the Negro, but as being an unknown land; an inhospitable country, a dark and a waste place of the earth—a habitation of cruelty.

However, recent discoveries in interior Africa have thrown these antiquated views and long-standing prejudices of the grand old continent to the winds. The explorations of Livingstone, Stanley, Cameron and De Sërpa Pinto, have startled the entire civilized world.

At this moment, England, France, Germany, Belgium, Italy, Austria and Russia, are apparently vying with each other in their African expeditions. The continent has been completely circumnavigated from Cape Bon to Cape Agulhas, and from Cape Verde to Cape Cuadafur. It has been crossed and recrossed.

The English and the French are running railroads and laying telegraphs in Africa. Even the hitherto pathless Sahara is about to become a well defined thoroughfare to make way for the enterprising merchants of Great Britain and Germany, who rush into the very jaws of death and even go down to the very gates of hell in the interests of trade.

Africa, then, is no longer an unknown land ; and it ought not longer to be called "The Dark Continent." It is a land very much like unto other lands, and in many respects far superior to some lands. It is a land of immense rivers, mountains and lakes. There are no such lakes and mountains in the rest of the universe, unless they are in the sun, moon or stars. Everything in Africa naturally is on a large and grand scale.

Africa, too, ought no longer to be compared to Noah's ark, for it is a gross misrepresentation and slander on the continent. When H. M. Stanley, the celebrated American traveler, returned to New York he told his proud countrymen that there were more men in the Kingdom of Soudan than in all the States of the American Union, and that wild beasts had begun to get scarce in the country from whence he had come.

We live indeed in a peculiar age. Great changes are taking place in all the earth. The ball of revolution is moved ; and the present age is one of light and progress.

The present population of Africa is set down at 203,300,000, more than twice the population of the entire Western hemisphere.

"Fleecy locks and black complexion

Cannot forfeit nature's claim ;

Skins may differ, but affection

Dwells in white and black the same."

Africa, beyond doubt, is the natural home of the Negro. We bear the unmistakable badge upon our own persons, and the mark upon our foreheads. "Can the leopard change his spots or the Ethiopian his skin?" "God has made him ; therefore let him pass as a man."

Perhaps the most important question before the Liberian public of to-day is that of the Aborigines. By some chance our public men have put down the population of Liberia at 21,000 Americo-Liberians and 700,000 Aborigines. And this, too, at a time when the Republic did not embrace such a wide stretch of territory as she does to-day.

Reckoning from all points we can scarcely lay the aboriginal population of the Republic of Liberia at a smaller figure than one million. What is to be done with them? How are they to be assimilated easiest and best into one body politic and religious? How are these great numbers to be utilized for the practical working of the Government? How are they to become citizens, supporters and co-workers in building up the civilized Negro nationality? Some of our leading men think that the necessities of the case are to be met by planting a belt of settlements of American immigrants across the length and breadth of the land. Some again think that we are to incorporate them into the body politic at once. But how?

Some still put forth the theory that marriage with the Aborigines should be more generally promoted by the American immigrant. Others think that the children are the legitimate aboriginal element to be acted upon—that they should be taken from their tribe and kindred, and placed in industrial schools for a term of years.

One of the most gratifying features of recent legislation in the Republic is the increased facilities placed within the reach of the aboriginal tribes for actual representation in the national Legislature of Liberia.

The Schieffelin expedition to the interior of Liberia, conducted by the intrepid explorer, Benjamin I. K. Anderson, Esq., and which first turned public attention to the advantages of having a proper understanding with the leading tribes of the country in the interest of trade and commerce, if nothing else led to the passage of the law of 1873, which, besides providing for the dispatch of periodical expeditions to the interior of the several counties to open commercial relations with the Aborigines and to examine and report on the country, enacted that one or two of the leading chiefs from the different districts of the interior and the coast should be invited to meet the Legislature each year, and to sit in each branch as referees and advisers in all matters appertaining to or affecting the particular locality to which said chiefs belonged. Under this Act, several chiefs were invited and attended subsequent sessions of the Legislature.

By the provisions of a later Act, each native tribe that submits to the laws of the Republic, and desire or shows a disposition to be incorporated as citizens of the Republic, shall have the right to send a representative to the Legislature. They are to be styled delegates.

The policy which has dictated the legislation just referred to cannot but have an excellent effect upon the future relations of the two sections of the population of Liberia and the ultimate growth and prosperity of the country. The citizens who introduced and advocated such a measure are to be congratulated for their foresight in conferring upon their country very important benefits at no distant day, provided their large views are liberally interpreted, construed and improved upon by their successors in power,

It is a dead certainty that the vast aboriginal hordes roaming the trackless wilds of the virgin forests—from the Mannah, on the north-west, to the San Pedro, on the southeast, and from the resounding waves of the Atlantic in the front to far distant Medina, cradled near the base of the towering Kong in the rear—are to be reclaimed, and that speedily, or else it may be forever too late for Liberia.

It does not take a prophet to see that the work before the "New Republic" is rather large; and that, as in the days of settling and occupying, the Negro was blessed with the counsel and assistance of some of the wisest minds in America, so too, now, in the transition period, in the days of expansion, she will need more than ever the self-same communion of mind and spirit, for Christian Liberia stands already, in a pre-eminent degree, the open door to heathen Africa.

From the Spirit of Missions.

A RECENT TOUR OF BISHOP FERGUSON'S.

An account of a visit which I recently made to the upper part of this jurisdiction may be interesting to you and the readers of *The Spirit of Missions*.

The steamship "Erna Woermann," of the Woermann line, from Hamburg, which brought us home from the General Convocation, held at Grand Bassa, and on which I had planned to take passage to Cape Mount, returned from the south on the very day that she was due (March 13th), which does not often happen. Irregularity is the rule here, even in the movements of the steamships. She stopped until the following day, taking in as cargo palm oil, palm kernels and coconuts. On the night of the 14th we were off, and early the next morning anchored at Sinoe. As the ship would lie here all day, I went ashore and was met by the Rev. J. G. Monger, who accompanied me to St. Paul's church, where the parish day-school was in session. Mrs. Monger, who assists her husband in school-teaching, and twenty-two pupils were busily engaged. As has been the case at other points, this school, opened a few months ago, will doubtless prove of great

benefit to that struggling parish. Indeed, experience has taught that the growth of the Church anywhere in this land is contingent upon the efforts put forth in this direction in a much larger degree than any other. The friends of the cause who give their means to plant and foster schools in this missionary jurisdiction are, therefore, doing a great work that will, by the blessing of God—for which they should ever pray—have a telling effect in the future. But for the school established in this same town by the mission thirty-four years ago, under the late Rev. Hezekiah Greene, we would not likely have had the service of the Rev. Mr. Monger, nor would I have been where I am. It was here that my first steps in this direction were taken.

Leaving Sinoe at night, we anchored at Grand Bassa the next morning. The landing here is not good, and as I had visited the station the month before, I determined not to go on shore this time. I sent a note to the Rev. J. B. Williams, and received a prompt reply. He wrote that arrangements were being made by the vestry of St. Andrew's to repair the floor of the church, which had given way under the weight of the large congregation that attended the services of the General Convocation, and said: "I think the recent Convocation has left its mark on the people of Buchanan. They are more earnest in church matters, and in spirituality in general. We are making as much as we can of the Lenten season, and I trust it will leave its blessing with us for good." We hope to have the proceedings of the General Convocation put in print and published. It was the largest assembly of clergymen (all Africans) that has ever met in the jurisdiction (thirteen in all), and was interesting and cheering, not only to them and the lay delegates present, but to the people generally. The next meeting is appointed to take place at Sinoe, in October, 1889.

The ship took in cargo until 10 P. M., and then proceeded to Monrovia, reaching there the next day at 7 A. M. Only a few hours were to be spent here, as the captain wanted to reach Cape Mount—fifty miles distant—before dark. My business on shore was therefore soon dispatched, and I hurried on board again. We were off at noon, and reached the anchorage at Cape Mount about sundown. I started for the shore in a boat heavily laden with salt and rice—the latter for our schools. It was quite dark when we reached the bar, which was foaming with rage, and two heavy swells in quick succession broke over us, carrying away my hat and drenching us to the skin. By God's mercy we escaped the third, which would probably have swamped the boat. Passing safely up the river, a lantern on the shore designated the spot where a little group of teachers and scholars were waiting to receive us. We were thankful to place our feet on *terra firma* again. The Rev. Mr. Merriam, though not yet very strong,

was convalescent, and the rest of the missionaries reported themselves in good health. It is a cause of deep regret that Satan had been sowing seeds of discord, which had found a ready growth, threatening serious damage to the cause. All my efforts had to be directed towards counteracting this evil.

On the day after that of my arrival, which was the Lord's day, I officiated twice, and also conducted service and lectured every day during the week that I spent there. Excepting a few visitors occasionally from the Liberian settlement, the congregation was made up of school folk and members of the mission.

The buildings on this station are still needing considerable repairs. The addition to Mrs. Brierley's department, which is nearly finished, gives much more room and will facilitate her work. There is a wide and promising field for missionary operation here, and much has been accomplished: but the station has passed through several changes of administration, which has had no good effect. The present arrangement was to be only a temporary one. When a good man can be found to be placed in charge, it is to be hoped that permanence will be given to the work, and that our expectations as to the result will be realized.

I returned to Monrovia on a small craft chartered from our business agent for the purpose, reaching there on Palm Sunday, just in time for morning service. I officiated in Trinity Memorial church, both morning and evening, preaching on the former occasion. The Rev. Messrs. G. W. Gibson and Paulus Moort were present and took part in the services. During Passion Week daily services were held here, which I attended when in the city.

Having previously arranged to visit New York settlement, on the St. Paul's river, to consecrate the chapel built by Mr. De Coursey, of which I wrote to you a few months ago, I went up the river in company with the Rev. Mr. Moort on Tuesday, March 27th. On reaching Caldwell, the Rev. J. T. Gibson joined us. Four hours' steady rowing took us to our destination. Mr. De Coursey received us at the landing and made us welcome to the hospitalities of his comfortable home. Arrangements were made for the services of the following day.

On Wednesday, March 28th, the Rev. J. W. Blacklidge, from Clay-Ashland, and the Rev. E. Hunte, from Crozerville, arrived. Mayor King and his lady, from Monrovia, and several other ladies and gentlemen—communicants of the Church—from different points on the river and elsewhere, also arrived to join in the important services of the day. At half past ten a. m., the consecration service began. We were five in the chancel, and all took part. A deed, regularly drawn

up and signed by Mr. De Coursey and his wife, giving the property over to the Church, was presented. It is expressly stated in the instrument that a principal object of building the chapel is the benefit of heathen boys brought from the interior.

I preached the sermon from I. Kings viii., 27: "But will God, indeed, dwell on the earth? Behold, the heaven and heaven of heavens cannot contain Thee; how much less this house that I have builded." Prominence was given to the fact that in the erection of this sacred edifice we have another of the cheering tokens that have presented themselves of late—that Christians of Liberia are beginning to understand their true mission to heathen Africa. The present achievement is unique in the history of the Church in this land. Not that it is the first chapel that has been built; but I believe it to be the only instance in which a house of worship has been erected by one individual entirely at his own cost. In the discourse the wish was expressed that Mr. De Coursey's worthy example might be followed by others whom God has blessed with the means of advancing His work. The sermon over, two persons received the laying on of hands, and the Holy Communion was celebrated.

As to the building, it is a neat and durable structure built of brick, plastered smoothly on the inside, and covered with galvanized iron roofing. It has received the name of St. Thomas' Protestant Episcopal Union Chapel. It is situated a few rods from the river's bank, and is nearly surrounded by coffee and cocoa trees. I have appointed the Rev. J. T. Gibson, Deacon, to officiate here, and the Rev. Edward Hunte to make monthly visits for the celebration of the Lord's Supper and other priestly functions.

The closing service of the day was held at 3 o'clock p. m., when I baptized a child; and, after Evening Prayer, the Rev. Paulus Moort preached. May the Lord bless the efforts of His servants and crown them with abundant success, that this may be none other but the House of God and the gate of Heaven to many who sit in darkness.

Arrangements having been made for a visit to the Congo settlement—Gardnerville—through the Rev. G. W. Gibson, who has charge of the work at that point, and who accompanied me, together with Mrs. Cordelia C. C. Brown, the newly appointed teacher, we started from Monrovia on Thursday morning, March 29th. One hour and fifty minutes' canoe-jaut through an almost constant rain, and one hour's tramp overland, brought us to the spot where I held a pleasant interview with the people last December, of which I sent you a report. You will remember the agreement made between us—they to complete the house which they had commenced and secure the land to the mission, and I to give them a school-teacher and provide for

religious services. The house—a rude structure of thatch and matting, with board flooring—was ready for use, and the matter of procuring the land, which happily belongs to the Government and can easily be obtained, was in the hands of a lawyer. The horn was blown (will not some kind friend give us a bell?) to call the people together, and a goodly number assembled. The Rev. G. W. Gibson read the service, and I preached from St. Mark xiv., 8: 'She hath done what she could.' Seven adult candidates were presented, whom I addressed and confirmed. Among them were the Baptist brother who made the touching speech when I visited them before, and his wife. The Holy Communion was then administered, and we were refreshed by the token of the presence of Jesus with us in this attempt to advance His cause.

The service over, a meeting was held to talk about the school. I presented Mrs. Brown, a communicant of Trinity Memorial church, as the teacher, and spoke of the benefit which would accrue to them if they would support her efforts. They gladly received her with expressions of gratitude and good promises. Of course, I made this arrangement on my own responsibility, hoping that the Church will sanction my efforts by furnishing the means necessary to carry out the work.

The Rev. Mr. Gibson has organized a Ladies' Church Aid Society here likewise, and I had the privilege of addressing some of the members on the important aid which women have it in their power to render in such a work as has been started at the new station. Thus have we begun here under very favorable circumstances. The name given to the new field is St. Augustine Station. Twenty members are enrolled, and the outlook is encouraging. We need a good lay-reader to officiate during the absence of the pastor. There is a young man (one of the Congoes just confirmed) who is looking forward to the ministry, and, if successful, will likely be a great help in the work among his people. Like many of his countrymen, he tells a sad story of his separation from his home on the Congo. When a child, as he was one day following his mother on a short journey, and lagged behind, the latter got some distance from him and could not be seen by reason of the crooked path through the jungle. A man, going in the opposite direction, met her, and she asked him to tell her child to hasten on. As soon as the cruel savage met the little boy he took him up and carried him off to a slave factory, where he was sold to heartless white men. He was not, however, permitted to reach the foreign land to which he was consigned in bondage, "for the slave-ship was captured amidst the horrors of the middle passage," and the boy, in company with many others, was

brought back to Africa, not to return to heathenism, but to the light of civilization and Christianity in Liberia. God grant that he may become a Joseph to his people.

Most interesting services were held in Trinity Memorial church, Monrovia, on Easter Day. I have never seen as large an attendance here on any previous occasion as at the second service, held at 10.30 A. M., the congregation being largely made up of visitors from the different denominations. I preached from Isaiah xxv., 8. Two candidates were presented, whom I addressed and confirmed. Then followed the celebration of the Holy Communion, when many came forward to the Lord's Table. In the afternoon I catechised the Sunday School, which is under the superintendence of Mr. H. W. Travis, a devout Churchman. A third service was held at night, when the pastor, the Rev. Mr. Moort, preached. I trust the feast was kept with the unleavened bread of sincerity and truth, and it will prove a lasting benefit to the parish. The church was tastefully decorated, and presented a beautiful appearance. A pretty stone font—the gift of Mrs. Wiles, a communicant—which had just been set in its place, added to the attractions of the edifice. This last is another token that our people are waking up to their responsibility.

On Tuesday in Easter Week I was honored by a reception from the Ladies' Church Aid Society of Trinity Memorial church. The Rev. G. W. Gibson gave an interesting account of the organization of the Society twenty-nine years ago, on the very day that the cornerstone of the first Trinity church was laid. Only one of the eight founders survives—Mrs. Gibson. We have now several similar organizations under different names, and others will, I hope, come into existence, but this one will always rank first, being the oldest institution of the kind in Liberia. The best of all is that it is still fruitful in good works, in which God grant that it may abound more and more.

The clerical and lay members of the mission in Montserrado and Bassa Counties have organized themselves in a local convocation, such as we have at Cape Palmas. It is to be hoped that this movement will greatly enhance the interest of the work in that end of the jurisdiction, as we have certainly enjoyed the salutary effects of similar meetings here. The first meeting was held on Wednesday, April 4th, in Trinity Memorial church, when I preached the opening sermon from St. Matt. xxviii., 18, 19, 20. I was also present on the following day at the early morning service and subsequent business meeting; but the arrival of the steamer on which I was to take passage to Cape Palmas, made it necessary that I should take leave before the close.

LIBERIA AS SEEN BY A VISITOR.

The following description of Liberia is taken from *Africa for Christ*, a small volume from the pen of Rev. Thomas L. Johnson, formerly a missionary to Africa, but now the Financial Agent of the Baptist General Association of the Western States:—

The scenery along the coast of Liberia, from Cape Mount to the Gulf of Guinea, a distance of about 600 miles, is exceedingly grand. A few miles from the coast the country rises to hills, with gigantic trees, presenting a panorama that can only be described by a skillful artist.

Monrovia is the capital of the Republic. It rests on a beautiful hill overlooking the sea, surrounded by trees. There are many very fine buildings in the city, which are creditable to the Monrovia people. The President's house is built of brick, as are also many of the buildings; others are built of stone. The wharves face the sea, where there are colored firms doing business with England, Germany, and America.

Mr. Sherman does a large business with England and America. After my return to England I wrote to Mr. Sherman for information regarding the articles of trade. This is the answer:—"The articles of trade are palm oil, palm kernels, coffee, ivory, camwood, ginger, and rubber. Many of our merchants do a business of 100,000 dollars to 150,000 dollars a year. One of Messrs. Yates & Porterfield's vessels left here for New York on the 7th inst., with a cargo of 50,000 dollars' worth, collected within two months. In this cargo were 118,000 pounds of coffee."

The soil of Liberia is extremely fertile, and produces all kinds of tropical fruits, sugar-cane, indigo, Indian corn, rice, cotton, cocoa, pea-nuts, and coffee, the latter the finest in the world. Vegetables are cultivated with great success. There are to be found the finest dye-woods, ebony, gum plant, and the gigantic palm-trees which produce the palm oil. On my way to England from Africa 1,500 casks were shipped on the same steamer to Liverpool, a good share of it being from the coast of Liberia. Goats, swine, sheep, cattle, and fowls all thrive in Liberia.

This Republic has a glorious work to accomplish in the future. It will undoubtedly be, in time, the most prosperous State on the West Coast of Africa. With the civil, social, and religious advantages she enjoys, she must succeed. The annexation of the kingdom of Medina, with five hundred thousand inhabitants, and her wide and fertile domain, extending over two hundred miles into the interior, will no doubt inspire renewed energy in giving fuller opportunities

for the advancement of the gospel, as well as an open door for civilization and commerce.

Above all, thank God! the truth is having "free course," and being "glorified" in the Republic. Much zeal and perseverance have been displayed throughout the Republic. Fine churches, school buildings, and a nice college are to be seen in Monrovia. Oh! see how many doors are being opened in Africa for Christian workers. Who will go and tell the lost about our blessed Jesus?

November 30th, at six o'clock in the morning, we arrived at Nifou, on the coast of Liberia. I counted forty-nine canoes, with two or three men in each, going out fishing. At twenty-five minutes to ten we stopped at Grand Cess, Liberia. Here fifteen canoes came out, with from three to twenty men in each. These belong to the Kroo tribe, the Aborigines of a part of Liberia. They are a fine-looking people, and very industrious. But for this class of people I do not know what the European traders of the African Steamship Companies would do. All the steamers reaching Sierra Leone and the coast of Liberia take on board a gang of "Kroo-men" to do the work of the ship. One hundred and thirty were taken on board our steamer to go down the coast to work. Many of them speak broken English well.

From the Baltimore American.

HIGH LIFE IN LIBERIA.

"Liberia is the best place for the Negro," said High Sheriff John W. Good yesterday at the Presbyterian Eye and Ear Hospital, on Baltimore Street. Sheriff Good is the first colored person ever given a private apartment at that worthy institution. He is a prominent man in Liberia. He came here to be treated for cataract of the eye, and is accompanied by Cornelius McKane, whose native name is Manneh Funacai. The career of these two men, Sheriff Good being sixty-two years old, and Mr. McKane still a young man, furnish a very interesting story of pluck and adventure. They are both well educated and intelligent.

Sheriff Good is a native of Washington. He left the National capital in 1850, and for the next eight years was in New Haven, Conn. Toronto, Canada, and Oswego, N. Y. In July, 1858, he, with thirty others of his race, emigrated from New York to Liberia. They landed at Monrovia after a pleasant voyage. Good began to sell merchandise and was successful from the start. He traveled around to find the best location, and was down two thousand miles on the Gold Coast. In about a year's time he returned to Liberia and

located in Harper, in the County of Maryland, colonized by this State. In the campaign of 1870 he entered politics under the banner of the Whig party. President Roye, when he took office, appointed Mr. Good collector of customs and postmaster of the County of Maryland. After holding those positions for several years he removed to the County of Montserrado. When President Gardner took office, in 1877, he appointed Mr. Good High Sheriff, which position he has held ever since.

Mr. Good has suffered pain and inconvenience from his eye, and could not find relief in his own country. In December last his wife, while looking over a newspaper, saw a description of the Presbyterian Eye and Ear Hospital, and the work of Dr. Julian J. Chisolm. She wrote to Dr. Chisolm, and received a prompt reply. The afflicted man immediately set to work to come to this city to find relief. On the 8th of March he and Mr. McKane sailed from Monrovia on the three-masted schooner *Ellen Crusoe*. After forty-five days, the *Ellen Crusoe* arrived at Portland, Me. and Mr. Good and Mr. McKane came direct to Baltimore.

Cornelius McKane, who delivered a lecture last night at Waters Chapel, on his country, has given up any pretensions of becoming a ruler. His ancestor, King Manneh Funacai, alias King George, was ruler of both the Dey and Vey tribes. Mr. McKane's grandmother was stolen from Monrovia by a Dutch slaver. The country at Cape Mount is ruled by his uncle, King Jiah. He has an aunt living in the interior by the name of Princess Twallah. Mr. McKane received his education in New York City. He removed to Monrovia about six years ago, and was appointed principal of the City Grammar School, which position he held for some time. He resigned to take the chief clerkship of the Treasury Department of the Republic of Liberia. He resigned, being opposed to the administration. Since that time he has been successful in mercantile business. He has with him on this trip a costume of an African prince, made from native cotton, which grows wild, and a collection of products of the country. Among them were coffee, arrow-root, cayenne pepper, ginger, chocolate, cocoanuts, sugar, palm oil, ivory, gold dust, etc. Only three of these products have to be cultivated. The soil is very fertile, and the climate like that of Florida. The people are doing well, and the farmers are fairly rich. Sheriff Good and Mr. McKane said what Liberia wanted was more educated people.

From the Southern Churchman.

A LETTER FROM CAPE PALMAS.

The *Democratic Messenger* of Snow Hill, Md., prints a letter from a colored man who left Snow Hill fifty-five years ago, being among the early emigrants to Liberia. It is so interesting—his wife being one of the teachers, too, in our Episcopal Mission—we feel confident it will be read with real pleasure, and give information of how things look to one who has been settled there for so many years :

Harper, Cape Palmas, Maryland Co.,

Republic of Liberia, Dec. 26, 1887.

Mrs. Hannah Whittington Spence :

By this you will find I received your letter, and now I commence to answer the same, being glad to hear from you and receive such affectionate letters from my kind relatives and friends. I find that you have not yet understood our family connection correctly. As I am the oldest of the Dennis family now living in the Republic of Liberia, I feel it my duty to give you a full detail of the Dennis family that came to Liberia in the year 1833, and landed in Monrovia on the 20th day of January, settled in Lower Caldwell, and afterwards removed to Palmas, in order to settle it under Dr. James Hall, as Governor of the settlement. I was one of the thirty who settled this place, and one of the first who landed on the shore under arms. I cut the first bush on the morning of February 22d, 1834. My father was named Henry Dennis, and my ma., Mary Dennis, who was named Mary Blake before her marriage. She was the daughter of James Blake, who then lived about ten miles below Snow Hill. Before we left for Liberia we resided in Snow Hill, where the colored people had just built their first church. We left Snow Hill for Baltimore in October, and set sail for Liberia in the good ship Lafayette, Capt. Hardy. Among those that came from America was John Fletcher Dennis, who is the only one now living, except myself. John is now Judge of the Monthly and Probate Court at the Capital, Monrovia, which office he has held for many years. I was married to my first wife in 1841, Miss Elizabeth Ann Hance, who was related to the Hance family of white people, and came from Calvert County. My second wife is now teacher of the Orphan Asylum belonging to the P. Episcopal Mission, which position she has held for several years at a salary of \$200 per annum. There is an average of fifty boarders at the Asylum all the time to board and otherwise provide for and look after, and you can imagine what a hard time my poor wife has to keep them all straight.

I often have said that those of the first emigrants who settled in Liberia were the best people that lived in America. Even the heathen now praise and speak well of them. But the most of these people have departed this life, and others gone away from here, leaving the old landmarks set up by them and the blessed missionaries. Bishop Payne and Rev. C. C. Hoffman—names still fresh in the mind of every inhabitant of this settlement—will always be remembered while Maryland County continues to exist. Sabbath, day and night schools have sprung up, and are well attended. Although Bishop Payne was at first compelled to buy girls in order to get them to go to school, we now have no trouble. Our young men are being educated, and are competent to sit as jurors and hold offices of trust. The P. Episcopal Mission is far ahead of any and all others in this good work so far as I can judge after fifty-five years' experience in this country. The money that has been sent out here for the P. Episcopal Mission has not been spent in vain, but has been utilized for the advancement of Christ's cause.

I, at one time, although a local preacher in the Methodist E. Church, joined the P. Episcopal Church, where I remained for five years. When connected with the P. Episcopal Church I received the best of treatment from Bishop Payne and Rev. Hoffman. I acted as their secretary in the organization of the P. Episcopal Church in Cape Palmas, was one of their first wardens, their Sabbath School superintendent, their carpenter, and one of their building committee with Gov. Russwurm and Dr. S. F. McGill. While with them I was active, but my calling to preach caused me to return to the Methodist E. Church. I did not have sufficient education to preach in the P. Episcopal Church, but as you know the Methodists are a little different so far as education is concerned.

The Henry Dennis you wrote about is said to be a half-brother of mine, but I am not certain about him. I have given you our family history as near as I can at present, except about Elijah Johnson—the Liberian hero. He and my father were related, and after we understand each other better I will tell you all about how he got away from Snow Hill, as he told me the whole thing. I knew him in Snow Hill, but when he came here I loved him. He was a great and good man. He left several children living. The Lord has provided for me in a mysterious way, and I cannot thank Him enough. I hope you will hereafter understand our family of Dennis' better. The Dennis name was taken from the white family of that name. I suppose there is still some of this same family living about Snow Hill. When we left there the white families of note were as

follows: Dennis', Purcell's, Handy's, and the Quinton's, etc. The families of note among the colored people were as follows: Joe Whittingham, James Price, Hutt, and others. Dr. Martin was our family physician, and he was a good man. Another good and kind white man was named Dimmock, a Methodist. There were other good men and women, both white and colored, but I cannot think of them now. I was not fourteen years old when I left there, and I am now sixty-nine years old.

A great and glorious work of redemption is now going on in this land, among the heathen tribes, which I trust and pray may never grow weaker or less successful, until the great judgment day, when I hope every heathen may know God and be taken to His fold.

I must now close, as you are probably tired reading, but I would never tire writing to one so near to me yet so far away. I am not well, indeed am feeling much weakness of body, as I have labored hard all my days. My father put me in the corn field at eight years of age, and I have been trained to work hard ever since, six days in the week, according to the command of our Heavenly Father, and that by the sweat of my brow up to this day. I continue to obey, and do this in the love and fear of God. My love to yourself and everybody in and around my dear old home who inquire for me, or wishes to know anything about our family.

J. B. DENNIS, SR.

From The Standard of the Cross.

"TROPICAL AFRICA."

BY REV S. F. HOTCHKIN.

The book of Professor Henry Drummond with the above title is a valuable contribution to the increase of information about the "Dark Continent."

Central Africa naturally leads to thoughts of Livingstone, who toiled so faithfully in it, and of Stanley, whose uncertain fate interests the world to-day. The contrast in leaving civilization to dwell for months in the midst of mighty rivers, with their living monsters, or to walk among strange beasts and insects and hear the notes of unknown birds, is great. The Oriental and Mohammedan Zanzibar is the point of departure. At the mouth of the Zambesi, civilization is left by our traveler. Two or three Scotch missionaries give pleasant companionship for a time. These noble Christian men had come to

stay and not to travel. The scenery of the Sua-qua is delightful, and the white man who has nothing to do but make himself at ease as the natives row the boat among the cocoa-nut palms find this a pleasant stage of the journey. Crocodiles and ibises are abundant.

Along the Shire River hippopotami, deer and buffalo were seen, while the awkward elephant of the menagerie moved with the lightness of a kitten. Ivory is a great object of traffic in this region, and the elephant is being exterminated. A pair of tusks are often worth a thousand pounds sterling. Slaves must be obtained to carry the ivory to the coast, and so the terrible slave march, with its horrible concomitants, is the result of this traffic.

The mission at Blantyre is described as one of ideal interest as showing what can be done with the primitive African by broad and practical action. The mission plantation shows further how agriculture may be conducted among these people. Messrs. John and Frederick Moir also have mission plantations at Mandala, and the Brothers Buchanan at Zomba. The kindness of the missionaries to those visitors who may be sick among them is mentioned with honor as a combination of self-denying goodness and hospitality.

The handsome zebras in the lake country impressed Mr. Drummond. A path worn by multitudes of feet was a slave route, and the fearful slave encampment was seen from the hill-top. Many of the sad procession die before they reach the coast. There are an abundance of paths in this country connecting the villages. The villages are places where food can be purchased with cloth and beads for the caravans. The foot paths are in general direct, but if a stone intervenes a native will not take the trouble to remove it; a fallen tree or a stump would cause another detour. The little steamer *Ilala*, which first belonged to missionaries on Lake Nyassa, was carried from England in pieces. It is now on the Shire River, and seems an anomaly in savagedom. When the big canoe first belched out its smoke in Africa the natives were filled with wonder. It takes its name from the village where David Livingstone died. It runs between the Upper Shire and the shores of Lake Nyassa, and supplies the few missionaries on the western shore with necessaries. A white man commands it.

Livingstonia, on Lake Nyassa, with its fine surrounding scenery, was visited by Mr. Drummond in this steamer. He found a neat manse with its furniture, but no missionary, and a school-house, but no teacher. There was a blacksmith shop with tools, but no workman. A native led him a little way into the forest and the mystery was solved. Amid the mimosa trees, under a mountain of granite, were

four or five graves of missionaries. These brave men belonged to "the noble army of martyrs" who had not counted their lives dear to them. This lovely spot among the tamarind trees on the lake shore had suffered from pestilence, and the missionaries had selected a station further northward.

Drummond says of the Livingstonia and Blantyre missionaries that he deemed it an honor to say "that they are brave, efficient, single-hearted men, who need our sympathy more than we know, and are equally above our criticism and praise." A vivid description of the weakening effect of malarial fever follows. The travelers here must all face this dreaded disease, for even to reach the higher districts it is necessary to pass through malarious regions. The Scotch Livingstonia Mission is now at Bandewe, on Lake Nyassa. The worshippers in its chapel are clad in their Sunday clothes. A communion service there was like a fountain in the desert to the author of this volume, who found Christ present among those dusky natives as well as in a grand cathedral.

The Central African has shown that he can labor in the construction of the excellent Stevenson road between Lake Nyassa and Lake Tanganyika. Forty-six miles of the road have been well made, and the cuttings would be thought fair work in England. "The Heart Disease" of Africa is the slavery system, and the Arab Mohammedan is largely responsible for this curse. These evil men keep the natives in contention, and are ready to fire villages and destroy life to serve their nefarious ends. In 1887 fourteen villages were thus destroyed "at the north end of Lake Nyassa." The power of Christian nations is needed to check these horrors. There is much confusion as to the protectorates of European nations at present. A single white man exerts a wonderful power in Africa, for the natives think his superiority a spiritual matter and venerate him. If good white men could rule them what blessed results would follow. The heat of this country is not as great as is generally supposed.

The power of religion was shown in the case of Moolu, a native who followed Drummond. He preached in his simple way to companions, and every night held a service in which Ethiopia stretched out her suppliant hands unto God. Some interesting chapters on the White Ant, the mimicry of African insects, as to the coloring like their surroundings, etc., and Geology, and a Political Warning to England, and a Meteorological Note and a table of Temperatures at Lake Nyassa, compiled by Mr. Harkess, of the Livingstonia Mission, close this volume.

From The New York Observer.

ZULU LIGHT LITERATURE.

BY REV. J. TYLER.

Elizabeth Cookson, in her introduction to the "Legends of Manxland," has observed, "Popular tales, songs and superstitions are not altogether unprofitable; like the fingers of a clock they point to the time of day. Turns and modes of thought that else had set in darkness, are by them preserved and reflected, even as objects sunk below the horizon are, occasionally, brought again to view by atmospheric reflection." . . . "Fables are facts in as far as they mirror the minds of our less scientific ancestors." The students of Zulu mythology finds abundant illustrations of the above remarks, and the more he takes from the lips of the people, and transcribes of their legendary lore, the more is he amazed at its copiousness and richness. He is equally interested and fascinated by nursery tales and religious beliefs. Among missionaries in South Africa, who have investigated Zulu literature, no one has labored so diligently and enthusiastically as Dr. Callaway, Missionary Bishop of Kaffirland. He wrote out with his own pen two good-sized volumes, and has thus enabled us to understand more clearly the history of this interesting race of Africans, and to connect them with other tribes. To missionaries, philologists, ethnologists and antiquarians his researches are exceedingly valuable. In looking over the fables, particularly, we sometimes find ourselves alighting on some analogue of Anglo-Saxon traditions. And they are not wholly devoid of beauty. A reviewer has pronounced a part of one of the tales as "graceful as a classic idyll." Dr. Callaway, after reflecting on the legends of the Zulus, came to the conclusion that they "are not now in the condition, intellectually, or physically, in which they were during the 'legend-producing period' of their existence, but have sunk from a higher state." Whether he is correct in this conclusion it is difficult to say, but of this fact we have irresistible evidence, to wit, they have possessed and still possess intellectual powers of a superior order—that while classed among savages, they are savage men, only needing culture to develop them into as high a class as our own highly favored race. Without further prefatory remarks which may appear too highly drawn (and if so it will not be the first time African missionaries have been accused of exaggeration), I proceed to cite a few specimens of Zulu light literature. Take, for example, the fable, the moral of which is, "if you want anything done well, do it yourself, not trust to others." Long ago a certain king

sent for all the animals to come and receive their tails. On the day tails were distributed, the cony (often called rock rabbit, but improperly), not being disposed to take the journey, in consequence of a little rain, said to the monkey, "when you get your tail will you ask for mine also, and bring it to me?" The monkey agreed, but on his way home managed to join the cony's tail to his own, saying "if the cony is too lazy to go for what he wants, I shall not encourage his idleness, he may go without his tail." So the monkey has a long tail, but the cony scarcely any. When the Zulus ask others to do for them what they ought to do themselves, the reply is, "Have you forgotten the cony that lost its tail?"

Other races have fables accounting for the tailless condition of certain animals, such as that of the bear in the Norse tales, at the instigation of the fox fishing with his tail through a hole in the ice till it is frozen, and losing it when he attempted to escape; also the story representing the weasel as fastening a stick to the tail of a hyena instead of the meat, which was to have been fastened on as a bait for fishing, and the hyena losing his tail by pulling; but the fable of the cony has much more significance in it.

Take another fable, "The Hyena and the Moon." It happened one time that a hyena found a bone, and taking it up, carried it in his mouth. The moon began to shine with a beautiful light on a river near by, and when the hyena saw the moon in the water, he threw down the bone, and plunged into the water to catch it, thinking it to be beef. But he caught nothing. Another hyena came and took the bone. The hyena was much ridiculed for his fruitless plunge into the water and the loss of his bone. So the Zulus often laugh at each other when unsuccessful in their vain enterprises, saying: "You are like the hyena that threw away the bone, and caught nothing, when he saw the moon in the water."

Not unlike our fable, "The Dog and the Shadow."

I will now cite two Zulu riddles:

1. "Guess a man who does not lie down, even when it is morning, he is standing, not having lain down."

Answer to the above - A *pillar*, for it does not lie down. If the pillar lies down the house may fall. Do you not see that the pillar is a man, since it upholds so great a house as this? "But it does not fall."

2. "Guess ye a man that does not move, although the wind blows furiously; he just stands erect, the wind blows down trees and houses, and much injury is done, but he is just as if the sky was perfectly calm, and does not move in the least."

Answer—The ear. “Who ever saw the *ear* of a man move, it being moved by the wind? We see trees and grass, and houses move, but not the ear. The man only moves if he is carried away by the wind, the *ear* is not carried away, or if he falls, it still stands erect, or if he runs away, it remains the same.”

THE ABOLITION OF SLAVERY IN BRAZIL

rids the American continent of legalized ownership in human beings. The provisions of the emancipation law recently passed by the Brazilian Legislature are embraced in five brief articles:—

The first declares free, from the date of the law, all slaves in the Empire. *Second*; Relieves from further service the free-born children of slave mothers. *Third*; Localizes the new freedmen within their county for two years. *Fourth*; Empowers the Executive to issue the necessary regulations. *Fifth*; Revokes all contrary provisions.

It is estimated that the law emancipates over six hundred thousand slaves and relieves from apprenticeship about four hundred thousand children of slave mothers.

Previous to the passage of the law the voluntary emancipation movement had taken firm root in the provinces of Rio de Janeiro and Minas-Geraes. Two brothers in the municipality of Cantagallo freed unconditionally their 1,909 slaves, an example followed by a number of lesser planters. One notable fact in connection with the freeing of the slaves is the anxiety of the freedmen to legalize their unsanctified conjugal unions, and to legitimize their offspring, as the Brazilian law humanely permits, by after-marriage.

TRAINING-SCHOOL FOR AFRICA.

Knowing the needs of trained men and women to go as missionaries to Africa, the Trustees of Central Tennessee College have added to the school, as heretofore carried on, a “training school for Africa.” They propose to couple with literary education an industrial training that shall make those who go as missionaries to the “Dark Continent” skilled mechanics in the various trades.

The young men are to be prepared for all the practical duties of life. Young women will be taught the duties of the home. It is expected that they will be able to teach the women of that heathen country how to make Christian homes.

The importance of carefully training young women for missionary work in Africa can not be overestimated. The trustees, in establishing this training school, hope to prepare young men and women,

called of God to go as missionaries to Africa, for the greatest possible usefulness, to the souls of men, and to them in their social and domestic life.

The formal opening of this school took place in the presence of a large concourse of people, mostly colored, March 20, 1888. Rev. D. C. Kelley, D.D., treasurer of the Missionary Society of the Methodist Episcopal Church, South, delivered an address. Letters from Dr. E. W. S. Hammond, Dr. J. M. Thoburn, and others, were read. About \$350 was raised to refit a building recently purchased.—*Western Christian Advocate*.

ADVANCE OF THE COLORED PEOPLE.

The colored people of the South are making wonderful advances in material prosperity. In every Southern State their holdings of property aggregate into millions, and there are large and largely increasing numbers of wealthy men among them. The attainments in learning and eloquence of not a few of them have been noticed with surprise. This progress has been made under disadvantageous circumstances in a little over a score of years. There are two conclusions from this: one, that the colored race is naturally quite capable of taking care of itself in Anglo-Saxon surroundings, and that when educated and evangelized it can be trusted in the control of the most important interests. The other is that there is no need of haste in trying to secure the colored people social recognition. The matter will take care of itself. The colored people are rising to all the recognition that they or their truest friends can desire for them—recognition as worthy fellow-citizens and as intelligent and faithful members of the household of faith. It is perfectly obvious that the only way to elevate the Negroes socially is to elevate them morally and intellectually. And the only way to do this is for the disciples of the Lord, North and South, to unite in the work of enlightening and evangelizing them. We ought not to stand debating this question for a single day.—*The Interior*.

From the Oxford (Penn.) Herald.

LIBERIAN INDEPENDENCE ANNIVERSARY.

The celebration of the 41st anniversary of Liberia's independence on Thursday evening, July 26, was quite a treat, considering the usual silence which prevails during vacation. It was held in Garnet Literary Hall, which was brilliantly illuminated, by the young men from that country who are students at Lincoln University.

J. B. Herndon, of the Basso tribe, gave a few introductory remarks, in which he apologized if the exercises of the evening should not meet the expectation of those who had gathered to share with them in their joy. He very entertainingly traced the founding of the young Republic, and the advantages to be gained as they assimilate with the natives under their auspices.

Pela Penick, of the Vey tribe, gave a sympathetic and witty address in the Vey dialect, in behalf of missionary work in his land. The subject as translated being, "We Cry For Help."

S. A. Rose, in a fine style of delivery, spoke on "Man as a Social Being," and the benefit to be attained from association.

L. B. Anthony, of the Bassa tribe, in a pleasing manner, gave the reasons why the Negroes of America should help to build up the only independent form of government for their race.

George B. Peabody, of the same tribe, in a conversational and sincere way, stated how the prophecy that Ethiopia shall stretch forth her hands unto God, was now being fulfilled, and that we should rejoice when we see native Africans who once served gregree's, coming to the marvelous light of the gospel, even in this institution. He closed by a touching adieu to those of his fellow-countrymen who will leave early for Africa.

J. W. Hilton, of Monrovia, in a patriotic and unpretentious way, delivered the closing remarks briefly, expressing to them the joyful spirit in their bosoms, when we recall the day of our country's Independence in 1847. Similar to that of America's glorious 4th, although, a comparison of nations cannot be made, yet we cherish a patriotic spirit, and rejoice to know the lines amidst difficulties to the present, desiring that some day the same missionary interest may exist, for our Africa as for China perhaps, or India.

This closed the speaking, after which the young men joined in singing the National Anthem, All Hail Liberia, Hail!

Refreshments were then served by Mr. McVeil.

Messrs. Hilton, Herndon and Ross will leave for Liberia on the Bark *Liberia* about the middle of August.

COLONIZATION AND EDUCATION.

At the Annual Meeting of the Massachusetts Colonization Society at Boston June 6, the officers of last year were re-elected: Hon. Joseph S. Ropes continuing as President and J. C. Braman Esq., as Secretary.

At a late meeting at Boston of the Trustees of Donations for Education in Liberia, Prof. Martin H. Freeman was appointed President of Liberia College.

President Freeman spent twelve years as a teacher in Avery Institute, Alleghany, Pa., before his removal to Liberia, in 1864, since which time he has been connected with the College at Monrovia. While on a visit to the United States, President Freeman was offered strong inducements to remain and resume his former position in the Institute, but he declined. He was then asked, "What will you stay for?" President Freeman's reply was: "I will stay, gentlemen, for what either of you white men would consent to become a Negro for, and live in Pennsylvania and transmit his social status to his children."

NORTH—WEST BOUNDARY OF LIBERIA.

Sir Samuel Rowe, K. C. M. G., Governor of Sierra Leone, arrived at Monrovia, April 26th, to exchange the ratifications of the treaty between Liberia and England, fixing the North—West boundary of the Republic. Our African correspondent writes:—

"The Governor expressed himself as most agreeably surprised at what he saw at Monrovia and in one of his speeches he declared that Liberia was a fixed fact and he based that assertion, he said, on the evidences of progress and civilization he saw on every hand. He made a visit to the Kioo Village, occupied now by about two thousand Kioomen, and in a short address to them, congratulated them on their loyalty to the Liberian Government and assured them of the friendly relation subsisting between Her Majesty Government and the Republic. The Governor and his suite, consisting of Major Crooks, his aide-de camp, his private Secretary, J. W. Lewis, Esq. (a native African) Commander Hand and two officers of Her Majesty's ship "Royalist," were entertained at the residences of prominent citizens. Every effort was made to induce the Governor to visit the St. Paul's river, to see there the agricultural operations—the basis and hope of Liberia's prosperity—but his time did not allow him to do so, to the regret of many of the citizens on the river who were prepared to give him a warm greeting."

LETTERS FROM LIBERIA

FROM REV. ROBERT B. RICHARSON.

Virginia, St. Paul's River, February 17, 1888.

The several denominations are becoming more serious about the evangelization of the heathen. Being a Baptist I am better prepared to give information respecting that Church than any other, hence I send you the following:

The Providence Baptist Association held its eighth annual meeting at Cape Mount on the 7th of December last. The Rev. George W. Walker presided as Moderator. The Association is composed of seventeen churches in Montserrado County, and was founded December, 1879.

Originally there was only one Association in the Republic and it was composed of all the Baptist churches from Cape Mount to Cape Palmas; but owing to the fact that much money was spent in chartering vessels to convey delegates to and from the places where the annual meetings would be held and in providing for

their comfort, it was resolved to dissolve the general Association and organize local ones in each county, which would incur less expense.

At the time of the separation the total number of membership of the Baptist churches throughout Liberia was about 1,800, and now the membership of churches composing the Providence Association in Montserrado alone is 1726.

At the last session referred to the sum of \$300 was realized as sent up by the churches together with the collections made by the agents of the Association in the different settlements. Of the amount named Arthington contributed \$102. This money is raised for the support of Ricks' Institute, under the auspices of the Liberia Baptist Missionary and Educational Convention.

FROM REV. B. K. MCKEEVER.

Robertsport, March 17, 1888.

Doubtless you remember that I emigrated here in 1879 from Phillips County, Arkansas. I am sorry not to have written to you often from Liberia, and I write to you now having learned from the emigrants just landed at this place of the suffering condition of my people in America. I feel it to be my duty and privilege to urge upon you the speedy transportation to this free Republic of the oppressed and suffering Negroes of the United States. We can and would gladly furnish homes to all such of our race as desire to live under a government of their own. Our citizens and the recent emigrants are anxious for their people to come out here without delay.

FROM MRS. CAROLINE R. S. CARTWRIGHT.

Brewerville, March 24, 1888.

Possibly you may have thought of us amid so much business, and wondered of our whereabouts. We landed August 29, 1887, at Monrovia, and arrived the next day at Brewerville. I have been thinking a letter would not be out of place from me, but I thought I had first better wait and see *something* and *do something*. The people generally received me warmly and gave me their "welcome home," and still gladder were they when they learned I had come to help to build up this Republic in education and have a hand in the *well done* for the Master. I opened school under the supervision of the A. M. E. Zion Board October 3d, 1887, at 9 A. M. I have enrolled 127 pupils, of whom four are natives, in the day school; and 67 in the Sunday-school, including teachers and superintendent, 9 of whom are natives. I have been teaching ever since, with the exception of public holidays and one week sick with the acclimating fever from which I did not suffer so very much, and am teaching now. The school is not well classified on account of differences in their books; when we can remedy this, teaching will not be so hard as now. There were two other schools in session when I arrived here,—the Garnet Memorial and the Colonization Society,—though we heard that the late U. S. Minister reported there were no schools in Brewerville. How he could say that was a true report of Brewerville schools is a mystery to me.

FROM REV. G. W. GIBSON.

Monrovia, May 11, 1888.

The work of the American Colonization Society is invaluable to Africa, not only in the establishment of civilized colonies and settlements, thus introducing

-skilled labor for the development of trade and agriculture, but also in spreading Christianity. The planting of Christian families among the Aborigines of this country is really the introduction of the leaven of truth which goes on spreading in its effects, gradually it may be, but surely, permeating with its benign influence the surrounding mass of heathenism until here and there are dotted churches, schools and other religious institutions calculated to bless mankind and to glorify God. I think the time is rapidly approaching when Missionary and Colonization Societies will find that the more closely they work together in their aims and plans for Africa's redemption, the more efficient will be the results of both.

I am glad to say that the Board of Missions of the Prot. Episcopal Church is considerably extending the work in places to the windward of Cape Palmas. Several schools and stations have been opened within the last few months in this county, and an effort is being made to effect by the combination of increased missionary collections at home and the liberal aid of friends abroad, a new departure in the inauguration of work, educational and ecclesiastical, among portions of the Congo, Vey, Golah and Kroo tribes, that have been hitherto very much if not wholly neglected. There never has been a period within our knowledge when the call for Missionary work and Colonizing efforts in Africa was louder than at the present. Hundreds of Aborigines have left the interior and more remote parts of the coast, and have settled in or near the Liberian towns and villages, anxious for the advantages of civilization and schools.

The present aim of the Society in strengthening the weaker points on the coast by sending emigrants to them is an excellent one, and cannot be too highly appreciated by the people of Liberia. After this part of the programme shall have been carried out, I should advocate the establishment of a strong settlement at some point below Cape Palmas. It may save the Republic much trouble hereafter.

NOT A MOHAMMEDAN.

LETTER FROM PROF. EDWARD W. BLYDEN.

I have never attempted any formal refutation of the statement which I have seen in American newspapers that I had become Mohammedan. No one who knows my habits, tastes and studies, or who had carefully read any of my writings, would conclude that I had turned Mohammedan. I believe that the Christian is the highest type of man. But I have lived many years in Africa, have travelled in it, and have tried to keep my eyes open. I have written of what I know, and testified of what I have seen, from which it has been hastily inferred that I have become an admirer and adherent of Islam. I have never anywhere in my writings compared or contrasted the doctrines or principles of the two systems. I have dealt only with their practical results, through the professors of each, for the African at home. And I know that outside of Liberia, Christianity is making very little impression upon the natives; but that, on the contrary, the lives and actions of its representatives from abroad, who are often persons of political and commercial influence, are doing a great deal to impair whatever favorable impression the isolated missionary may produce.

In the mind of the natives the practices of civilization, so called, are confounded with, or looked upon as if not the result of, at least, not contrary to, Christianity. Indeed, when one sees the reckless proceedings of Europeans in Africa, it is sometimes difficult to believe that civilization, if these men are its genuine products and proper representatives, is not a failure. The educated Christian man—or rather *reputed* Christian man—when away from the restraints of his country's laws, seems a much harder being at heart than the so-called savage whom he despises and destroys with drink and rifle bullets.

Christian missionaries both deplore and suffer from these exhibitions on the part of their countrymen and professors of the religion they teach; but they can do nothing.

Of course no thinking native, with the least instruction, will hold Christianity responsible for these things. The Christian native knows that the inspired records of the religion and the standard of Christian morality says: "He that hath not the spirit of Christ is none of His;" "Whosoever doeth not righteousness is not of God, neither he that loveth not his brother." But the great mass of the heathen, who as traders come into contact with Mohammedan traders and Christian merchants, cannot help contrasting the conduct of the two classes of their customers; and having no knowledge of the sacred records of either, judge of the religions from the lives of their professors. The Christian away from the European settlements, and often in the settlements, seems to be at large from any laws of God or society. He rarely in town, and never away from town gives any idea of a religious belief or religious obligation. Every day to him is the same. No time or hour is sacred. The Mohammedan trader, on the other hand, will, when the hour of prayer arrives, break off from any business to go to his devotions; and nothing can keep him from the mosque on Friday. The pagan native concludes, therefore, that the religion of the white man is to teach him to make money and get rich, while the religion of the Mohammedan is to make him holy and take him to heaven.

Liberia, by its settlements of Christian Negroes, not living as adventurers bent on making money at all hazards to retire from the country as soon as possible, but returned exiles anxious to build up the waste places of their fatherland and striving to make a perpetual Christian home for themselves and their descendants, is the only so-called civilized country on the Coast which is making a favorable and permanent impression upon the tribes; the only country where the decencies of a Christian civilization are enforced by law and conformed to by ruler and people; and I cannot understand why American Christians are as a rule so practically indifferent to this infant community struggling to "hold the fort" against fearful odds, for Christianity and a Christian civilization.

A NEGRO NATIONALITY.

Intelligence of European efforts in Central and Equatorial Africa does not give much promise of any brilliant success in that sort of enterprise. It is becoming more and more evident that "Africa for the Africans" will have to be accepted by the world, however reluctant they may be to arrive at that conclusion. Numerous drawbacks attend the philanthropic efforts of Europeans in East Africa and their

political operations on the Congo and the Niger. It was the idea and hope of the founders and early supporters of the American Colonization Society that through their efforts a Christian Negro nationality would be established on the coast of Africa able to penetrate the interior by its influence and embrace millions under its government. They believed, and nothing has yet transpired to discredit that belief, that only Africans could build up a permanent nation in equatorial Africa and that such a nation was a necessity of humanity. Sir Samuel Rowe, K. C. M. S., of Sierra Leone, who recently visited Liberia pronounced it "a fixed fact."

RECEIPTS OF THE AMERICAN COLONIZATION SOCIETY.

During the Month of June, 1888.

OHIO. (\$5 00)	RECAPITULATION.
<i>Urbana.</i> "An old lady and an old friend of the Society." 5 00	Donation ... 5 00
FOR REPOSITORY, (\$2. 00.)	For African Repository 2 00
Virginia, \$1. Missouri, \$1.	Rent of Colonization Building 103 00
	Interest for Schools in Liberia 90 00
	Total Receipts in June, \$200 00

During the Month of July, 1888.

MISSISSIPPI. (\$2. 00.)	RECAPITULATION.
<i>Greenville.</i> Rev. A. Walls, toward cost of emigrant passage 2 00	Donation..... 25 00
<i>Gambier.</i> R't. Rev. G. T. Bedell, D. D., Donation .. 25 00	Applicant toward passage... 2 00
FOR REPOSITORY. (\$2. 00.)	For African Repository 2 00
Texas, \$1. Liberia, \$1.	Rent of Colonization Building. 365 00
	Interest..... 115 00
	Total Receipts in July. \$309 00

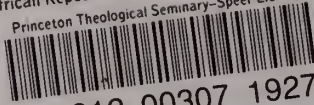
During the Month of August, 1888.

VERMONT. (\$32.85).	RECAPITULATION.
<i>Essex.</i> Annuity of Nathan Lathrop, S. G. Butler, Ex. 32 85	Donation..... 10 00
NEW JERSEY. (\$10.00.)	Annuity..... 32 85
<i>Trenton.</i> John S. Chambers..... 10 00	For African Repository. .. 1 00
FOR REPOSITORY. (\$1 00.)	Rent of Colonization Building. 101 00
New Jersey..... 1 00	Interest..... 225 00
	Interest for Schools in Liberia. 29 20
	Total Receipts for August. \$109 05

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African Repository

Princeton Theological Seminary-Speer Library



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